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ine Dr. Maudsley's special conclusions. That most of the phenomena to which he refers are traceable to some abnormal condition of the organism, where they are not due to defective observation, is certain ; but it is no less true that their real origin has yet to be discovered. With reference to the phenomena of Theopneusticism which occupy the third part of the work, the fact that the "spiritual intoxication" they exhibit can be induced by the use of drugs, shows that they have an organic basis. Dr. Maudsley remarks that to admit the validity of the methods of ecstatic revelation side by side with the positive method of knowing proper to the natural understanding is to divide the mental being in two, and so to render real unity of thought and feeling impossible. The difficulty is, however, that we know so little of the nature of mental action that we cannot yet assign the psychological value of what appear to be abnormal states. If the "unknown and ineffable" something of which Dr. Maudsley speaks, when referring to the opposition between atheism and theism, really exists, may it not be the source of the "spiritual" phenomena of which he treats? They are not always attended with weakness of moral fibre any more than genius is always accompanied by incipient insanity. And thus it may be that while the author so ably analyses the sources of error, the truths may be found where he least suspects it.

C. STANILAND WAKE.

AFFIRMATIONS. By *Havelock Ellis*. London: Walter Scott, Limited. 1898.

Pages vii and 248. Price, 6 shillings.

In this book we have a study of certain facts of life, as they appear in literature or are suggested by it, which the author thinks it advisable to emphasise, now that the "yet unwashed toilers" of the present century have risen up, "in half-intoxicated jubilation, over the triumphs of their own little epoch, well assured that there never was such an age or such a race since the world began." It is the object of *Affirmations* to show the falsity of this notion by insisting on the eternal verities of life, especially under their questionable aspects. Mr. Ellis's subjects are well chosen for this purpose, and it is fitting that he should take for his opening essay the philosophy of Nietzsche, who may be regarded either as a survival from the pre-Christian era or as the harbinger of the downfall of Christianity, according to what the ensuing century brings forth. This essay occupies more than one-third of the entire work, and is a careful study of the unfortunate philosopher's ideas and of the influences which affected him. Its perusal confirms the theory that genius and insanity may not be far apart, and shows that from an early period the final catastrophe was foreshadowed. This does not necessarily, however, affect the value of this philosopher's teaching, the aim of which was to remodel the moral world by the establishment of "master morality" in the place of the "slave morality" of Christianity. Mr. Ellis explains Nietzsche's theory, which on the surface appears to be morally retrogressive, as being "simply a vigorous hatred of all dreaming that tends to depreciate the value of life, and a vivid sense that man himself is the *ens realissimum*."

This view of morality is very well so long as man is guided in his conduct by lofty principles, as was Nietzsche himself, notwithstanding some of his questionable utterances. But men usually live on a lower plane, and if they feel that nothing is forbidden their conduct will display the influence of sensuousness rather than that of reason. Such was the case with most of the personages whom Mr. Ellis has chosen to illustrate his own opinions. There are, besides Zola, Casanova, the professional libertine of the eighteenth century, whose *Mémoires* we are told read like a fairy tale, and Huysmans, the modern French novelist, whose æstheticism is of a high order, but who has so profound a sense of smell that he is able to devote a whole essay to defining and differentiating "the odors of feminine armpits"! The author of *Affirmations* says rightly that he has a predilection for the questionable aspects of his subjects. His last study, entitled "St. Francis and Others," is concerned largely with the various phases of purity, which he judges from the standpoint of the saying, "to the pure all things are pure." Unfortunately few persons attain to the degree of moral strength here implied, and admirable as Mr. Ellis's work is from a literary standpoint, we think it comes within the category he himself adopts when he says "certain books possess a value that is in the ratio of the spiritual vigor of those who use them, acting as a tonic to the strong, still further dissolving and enfeebling the weakness of the weak." C. S. WAKE.

STUDIES IN PSYCHICAL RESEARCH. By *Frank Podmore, M. A.* New York and London: G. P. Putnam's Sons. 1897. Pages, 458. Price, \$2.00.

The present volume is an outgrowth of the work of the Society for Psychical Research, in the *Proceedings* of which body some of its articles have appeared. The titles of the Chapters are as follows: (1) Spiritualism as a Popular Movement; (2) The Physical Phenomena of Spiritualism; (3) Spiritualism and Psychical Research; (4) Poltergeists; (5) Madame Blavatsky and Theosophy; (6) Experimental Thought Transference; (7) Telepathic Hallucinations; (8) Ghosts; (9) Haunted Houses; (10) Premonitions and Previsions; (11) Secondary Consciousness; (12) Impersonation, Obsession, Clairvoyance. Mr. Podmore's views may be characterised as moderate. We give one example of his opinions: "More than one view is possible of the general effect of the evidence. To some of my colleagues, it seems to indicate that thought can influence thought, untrammelled by the machinery of sense organs and ethereal undulations; that the human soul can, while still attached to the body, transcend the limits of space and time and the laws of the physical world; and can after the death of the body prevail to make its presence known to us here. To my thinking, the evidence is too slender and too ambiguous to bear the weight of such tremendous issues; and though I hold that there are grounds sufficient to justify telepathy as a working hypothesis, the proof of its transcendental nature is still wanting." The attitude of the book generally is in harmony with the declarations and spirit of the Society for Psychical Research,